

# BOSTON RECORDER.

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Missions of the Moravians.  
Mr. Mortimer, of New-York, has furnished the Editor of the Recorder the three last numbers of the "Periodical" relating to the Missions of the Church of the United Brethren established among the Indians, from which we make the following extracts, and we shall continue them as our space will permit.

## SOUTH AFRICA.

Extract of a Letter from Brother H. HALL, dated Gnadenhul, April 16, 1819.  
I am filled with truth, that the GRACE of God is abundant in the congregation. The love and devotion perceptible in our hearts, the declarations of the Holy Spirit in their conversations with us, the serenity and happiness, even the smiles that are on the face, of those who have had of late many encouraging words, are most pleasing proofs of the work of God. The last Passover-week, in which was the whole congregation, was a time of great blessing. On Tuesday, the 10th, our weekly and grove exhibition, which made our hearts overflow with gratitude to our Saviour. A number of no less than 71 persons, who were appointed for advancement in church life, met at two o'clock in the afternoon, under the shade of the oaks, surrounded by some hundreds of participating friends and friends. Of this company, 20 were baptized as children, 20 were received into the congregation; 20 were admitted as candidates for baptism; and two were re-admitted to fellowship. Never did I enjoy a festival so much as this, and the same may be said of all that followed. On Easter-Tuesday I was in my room, from early in the morning, chiefly to hear the grateful testimonies of our own people, and of those for whom they enjoyed in these "days," (as they called them.)  
Easter-morning our burial-ground exhibited a grand scene. The whole square was completely surrounded with people in rows, listening in silent devotion to the beautiful liturgy read on that occasion, many, we trust, enjoying in their hearts the hope of a blessed immortality.  
I cannot express what I feel, when I see the strangers of all classes, high and low, flocking to this place, to celebrate the anniversary of the Christian Church! I should have thought thirty years ago, the degraded Hottentots should be found preparing such spiritual banquets, formerly considered as their opportunity. Surely this is the work of God, and of man! Whenever I reflect on what has been done, and is still doing, I feel as if I were treading on sacred ground, and am frequently seized with a holy fear, lest, in one way or other, I should spoil this masterpiece of God's handiwork, by neglecting my duty as to the hands, or perhaps leave behind me marks of human fingers, where the work of God alone should be visible.  
I have told you of our joys, and do not to conclude, that we have no sorrow. Among so large a number, it is to be supposed that no instances of unbelief and transgression should occur. The necessary connexion of our people with the world, and the influence of no religious principle, at the same time, has happened, that some have fallen into sin, to the great grief of the whole part of our congregation; but assistance has occurred at Gnadenhul, which, according to our rules, have brought on dismission from our fellowship and place.

## GREENLAND.

Extract of a Letter from Brother JOHN G. HALL, dated Lichtenfels, June 2, 1819.  
I have again spent a year in the enjoyment of the grace and blessing of the Saviour, and may with truth say, that ever since September 1818, to 1819, we have had extraordinary success. He dwells in the midst of His people. During the past year, the greatest part of our congregation were with us here. Our Saviour was with us, His poor servants, and grace to feed the flock entrusted to our care with His saving word, and the word of His cross. The testimony have been enabled to bear, that the sufferings and death He has made for us, which mankind may be delivered from, has been heard and received by our dear Greenlanders with joy and thanksgiving. This rejoices our hearts, and encourages us, amidst our weakness and insufficiency, to persevere in our blessed work. We experience, that it depends upon God Himself, and not upon the instrument He designs to use, which, however weak in itself, is made the power and demonstration of His strength. The word of His testimony, though spoken in weakness, it penetrates the hardest hearts.  
The families of those of our people, who were obliged to live in the wilderness, (so called,) came and lived at

Lichtenfels, not troubling themselves about the displeasure of the trader. You will remember, that the traders, many years ago, procured from Government an order for the Greenlanders to disperse. They, however, being a free people, dispersed only partially, some, by the advice of the missionaries, to satisfy the merchants, living distributed in the out-places on the coast, where they may get more seals and other produce, according to the opinion and wish of the traders. Our inhabitants received them with the greatest pleasure, knowing how much more they and their children would be benefited by dwelling here. There appeared on this occasion a great renewal of divine life among our people, and the church was at every opportunity filled with attentive and devout members. During the Christmas holidays, and in the ensuing season, an extraordinary spirit of love and compunction of heart was perceivable throughout the whole congregation, and it was evident, both in old and young, that the Spirit of God was leading them, more than ever, into all truth. When we spoke with the individuals, their declarations and expressions were remarkably serious, and filled our hearts with joy. On the second Christmas-holiday, a party of them came, of their own accord, and, placing themselves before our house, began to sing hymns of praise and thanksgiving, accompanied by musical instruments, (upon which they have learnt to play hymn-tunes very decently.) They did it with such devotion, that it affected us deeply, and not one within the house could refrain from tears. The company of singers seemed quite enraptured, and their voices were so sweet and harmonious, that they appeared to us truly angelic, particularly during the last verse:—"Should not I for gladness leap,—Led by Jesus, as His sheep?—For when these blest days are over,—To the arms of my dear Saviour—I shall be conveyed to rest,—Amen! yea, my lot is blest!" (Hymn-book, p. 211.) It was to them, as they afterwards expressed themselves, as if they already stood before the throne of the Lamb, singing the new song in praise of their redemption by His blood. One of them said afterwards: "I hardly knew where I was; I have often attended and assisted at such solemnities, but I have never felt what I felt on this occasion. Surely our Saviour was present with us today; we have anew made a total surrender of our hearts to Him, and He has graciously accepted them. O that we might show our thankfulness, keep the promises we have made, & live more to His honor!"  
Yes, my dear Brother, how happy is such a life, spent among a flock of true children of God, and lovers of the Lord Jesus Christ, collected from among wild and barbarous heathen! How willingly do we forego many outward advantages, enjoyed by those living in other countries, while we partake of the real blessedness of the house of God, in such a family of Jesus, who have been brought by the Spirit of God out of heathenish darkness into the glorious light of His countenance!

## WEST-INDIES.

Extract of a Letter from Brother J. JOHNSON, Bawterre, St. Kitts, July 30, 1819.  
The Lord our Saviour has continued to lay His blessing upon our poor endeavors to make known His saving word in this island; and many a negro has heard the word of the cross, and experienced its divine power for his salvation. New life has appeared among our people. Great numbers also have applied to us to have their names put down, and to be admitted to more meetings for instruction, some of whom seem to have a sincere desire in their hearts to become children of God, through faith in Christ Jesus.  
During the first half of this year, 101 adults have been added to the church by holy baptism, or by reception into the congregation; 60 children were baptised; 103 persons were added to the candidates for baptism; 43 became communicants; 34 departed this life; and we were obliged to exclude 12. Our last prayer-day on the 11th of this month, was distinguished by a particularly gracious visitation of the Lord our Saviour. Twelve persons were baptised; 20 received into the congregation; 40 added to the candidates for baptism, and ten re-admitted to fellowship; besides whom, 42 are appointed to be baptised, or received, on our next prayer-day, September 5th. The day alluded to was indeed made by the Lord a day of great comfort and encouragement to us, by His presence with us; and we are determined boldly to persevere in preaching Jesus and His crucified, in spite of all the attempts of satan to destroy the work of God and His Spirit in the hearts of men.  
We wish that you would come on a visit to us, being sure, that it would do your heart good, to see a congregation of Christian negroes assembled, who, when delivered from the tyranny of sin and satan, are made heirs of eternal life by faith in their Redeemer. I count it a great favor to labor in this part of the Lord's vineyard, and receive much blessing for my own soul, when I am able to proclaim Jesus as the Friend and Saviour of sinners, and to set Him before our negro auditory, as the Lamb of God, which taketh away the sin

of the world. We all feel ourselves truly unworthy and inefficient, but rejoice, that His strength is made perfect in our weakness.

## ANTIGUA.

Extract of a Letter from Brother CHAS. FRED. RICHTER, dated St. John's, April 12, 1819.  
As for our little island, Antigua, we rejoice in humility, that we are witnesses to the blessed effects of the operation of the Holy Spirit in the hearts of men. During the week appointed to speak with the individuals belonging to the classes of the new people, and candidates for baptism, (to which those that have been excluded are also permitted to come,) we counted above two thousand negroes. You may indeed suppose, that among such a large number, some come to us, because they see their friends and acquaintances doing it; others are sent by their proprietors, who order them to attend at our church; again, there are some, who are persuaded to come by their parents, or partners. When such make their appearance, they have indeed nothing to say for themselves, but it gives us an opportunity of speaking a word in season to them, and thus many a poor ignorant negro has been led to reflection, and by degrees to repent and be converted. They afterwards come of their own accord, and attend, as much as their time will allow, the public preaching, and the meetings for instruction in the Christian doctrines.  
On our last prayer-day, the 21st of March, fourteen adults were baptised; 29, baptised as children, were received into the congregation; sixteen readmitted, and 68 added to the candidates for baptism. During the Passover-week, the lessons for each day were read, as usual, and the chapel was crowded. On Good-Friday, both the church and the yard were filled with hearers. After the first meeting, at which the lesson for the day was read, those who had gained seats in the church would not quit them, but staid to be present at the public preaching; and, as the yard was full of people, we resolved that one of us should preach to them there. They sat down under the shade of a large sand-box-tree, and neither party was disturbed by the other. After the service was concluded, we desired the company to quit the church, to make room for those, who had been in the yard during the first meeting; and this being done, the lesson for the day was repeated to them. In the afternoon, a great number came from a distant estate, not having been able to arrive sooner, & we devoted an hour or two to them. In the evening, the church was again crowded, and many were obliged to stand without.

## Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

(Continued from page 6.)  
ARKANSAW MISSION.  
Of the particular reasons which induced to this mission, a brief statement was submitted in the Report of the last year. And it was then also stated that the Rev. Alfred Finney and the Rev. Cephas Washburn, were designated for the mission, and were under directions to proceed—the former from Vermont, and the latter from Georgia—to Brainerd, and thence together to Elliot. There they were to leave their wives, until they had visited the place for their establishment in the Arkansas country, and made some inceptive arrangements and prepared some accommodation for their families.  
Conformably to the directions, they proceeded with their wives to Brainerd in Oct. and November.  
"Our feelings on entering the [Cherokee] nation," says Mr. Washburn, "and beholding the natives of the same country to which we were going as heralds of mercy, are better conceived than described. Suffice it to say, we have never seen any strangers towards whom we felt our hearts so powerfully drawn in affection. When we beheld them in their ignorance, and thought of the worth of their souls, we felt that no service was too great to be performed, no sacrifice too dear to be made, no trials too severe to be endured for their salvation. Our meeting with the dear brethren and sisters of the Brainerd mission, was grateful to our hearts, they gave us a most cordial welcome, and their Christian society was truly refreshing. Never have we found a family to which, in so short a time, we have formed so strong an attachment. When introduced to the dear Cherokee brethren and sisters, we could only say, 'this is the Lord's doing.' Surely if the Christian community could see and converse with these children of the forest, now lambs of the Redeemer's fold, they would consider this fruit of missionary labors more than a double equivalent for the expense of establishing and supporting missions among the heathen. By faith, I trust, we were enabled to look on the school as a fountain, from whence streams of salvation should finally flow to every part of the Nation."  
They left Brainerd on the 30th of Nov. and after almost incredible difficulties and dangers, from filled swamps and creeks, from wet and cold, and hunger and un-

sheltered lodging, they arrived at Elliot on the 3d of January.

As the season was not favorable for travelling in the country, they tarried at Elliot, helping the missionaries there until the fore part of February, when they made an attempt to proceed to the Arkansas, of which an account is given in a joint letter, March 8th.

"From what was stated in a letter of February 1st, you doubtless expected our next communication from the Arkansas; at least this was our expectation when we last wrote you. But Providence, which ever orders wisely, has caused in this respect a severe disappointment, which has greatly tried the feelings of our hearts. Some account of our fruitless attempt to get to the Arkansas will explain our meaning."  
Their attempt in a word was frustrated, by the rise and overflowing of the Mississippi which rendered it impracticable to get to the Arkansas by land, and extremely difficult and dangerous, if at all practicable by water. They explain the circumstances very fully and satisfactorily; and proceed to say:

"All the circumstances as presented to our minds induced the belief, that our object would in no degree be forwarded by a visit to Arkansas, were it possible to accomplish it at that time. We were hence led to the conclusion, though reluctantly and tardily, that duty, if not necessity, required our return to Elliot. In pursuance of this conclusion we retraced the steps we had taken and arrived here 29th ult.

"What good will result from this part of our seemingly fruitless wandering, is at present unknown. Our visit to the Walnut Hills, was however very seasonable to the temporal concerns of this mission; as we found on our arrival there a considerable part of the supplies, forwarded from Boston, and elsewhere, in a condition soon to be destroyed. We put them all into a safe condition till they can be brought up the Yazoo, which will be probably soon. While at the Hills we had opportunity to preach several times, from which may result spiritual good to some there, who, tho' willing to hear, are destitute of a saving knowledge of the gospel.  
Our return also was seasonable to the spiritual interest of this mission; as brother Kingsbury is absent and expected to be for some time on the Tombigby, making arrangements for a new establishment for the benefit of the Nation. In the mean time, nothing is done for the furtherance of the particular object of our mission. Had it not been for some unforeseen and unexpected delays at and soon after the commencement of our enterprise, we might have reached, in human view, the Arkansas in the month of December, according to the expectation of the Prudential Committee. But the delays and hindrances were entirely providential, beyond the control of those concerned in them.

"While our own particular enterprise is calling us here, anxiety and suspense are constant attendants. What the Lord intends by retarding our progress and disappointing the expectations of the Prudential Committee in us, is yet to be unfolded. We fear that our faith and courage will fail, and that the confidence placed in us, and the patience of the Prudential Committee and of the Christian public will be exhausted, before we shall be established in the field of our future labors. We hope we have an interest in your prayers, if not for ourselves, yet for the influence our conduct may have upon the precious cause of Christ."  
By these disappointments and delays the intended commencement of the establishment in the Spring was prevented; but the countervailing advantages are not of small consideration. Besides the very timely help afforded to the missions at Brainerd and Elliot, Messrs. Washburn and Finney, by their residence at those stations, had opportunity for acquiring knowledge and experience of prime and substantial importance. After their return from the Walnut Hills, they remained at Elliot, taking part in the work there, until it was supposed the state of the rivers would admit of their proceeding to their destined station. Since their departure from Elliot, no intelligence has been received from them.

Mr. Jacob Hitchcock of Brimfield, Mass. and Mr. James Orr of Groton, Tompkins Co. N. Y. young unmarried men, who had offered themselves for the service, with expressions of readiness and desire to devote themselves unreservedly for life, with all that they possessed, and whose testimonials, as to their qualifications for assisting in the schools and in the agricultural and mechanical branches of the general work, were highly satisfactory, were designated for the Arkansas establishment. Conformably to their instructions, they proceeded to Pittsburg, at which place they arrived the last of April;—and there in company with their brethren, destined for the Choctaw mission, took passage up the river;—hoping to meet Messrs. Finney and Washburn at the post of Arkansas, and with them thence to proceed to the proposed seat of the mission.  
Your Committee can only express the

hope, that under the protection and guidance of Providence, the several members of this mission have safely reached the field of their future labors, and that they all experience in equal measure the gracious blessing which has so signally attended their brethren at Brainerd and at Elliot. Other devoted individuals are holding themselves in readiness to go forth to their assistance as soon as it shall be deemed advisable for more to be sent.

## DOMESTIC MISSIONS.

From the Religious Intelligencer.  
An account of the origin and operations of THE DOMESTIC MISSIONARY SOCIETY OF DUTCHESS COUNTY AND VICINITY, communicated for publication by the Rev. E. H. HYDE, Secretary of the Society.  
In the autumn of 1818, several individuals convened in Clinton, county of Dutchess, and state of New-York, to consult on the expediency of forming a Domestic Missionary Society. It was well known to the members of the meeting, that in the region of country, lying between Connecticut and Massachusetts on the East, & Hudson River on the West, there were several places in which the Gospel was not steadily preached, or its ordinances administered. The consultation resulted in the formation of a society, denominated The Domestic Missionary Society of Dutchess County and Vicinity. The object of the Society, as expressed in its Constitution, is "to employ missionaries to preach the gospel in such parts of Dutchess County and Vicinity as may need such labour, and if the funds of the Society permit, to send missionaries to other parts of the country."  
Funds to a small amount were soon collected, and in January 1819, Mr. Charles Johnson by appointment of the Board of Directors, entered on the field of labor assigned him. He continued faithfully & laboriously to perform the duties of a Christian missionary, until the June following. He preached about seventy times, attended a few prayer meetings, and made nearly two hundred family visits. In his Report, he states: "I have in general been kindly received, and in some instances been treated with peculiar cordiality and affection. Many of the meetings have been small compared with the population of the places, arising, no doubt, in part, from the want of convenient houses for public worship; but more, perhaps, from a prevailing indifference to religion. Some of my appointments, however, have been attended by numbers beyond my expectation, particularly in the clove, (a part of the town of Beekman,) and Chesnut Ridge. Here the meetings were sometimes much crowded." Mr. Johnson witnessed some individuals much affected when he was addressing them on their spiritual concerns, and heard from a few the interesting inquiry, "What shall we do to be saved?" Under his ministry a few Christians were edified and comforted, wavering ones were established in the faith, and 2 or 3 hopefully born of God.  
In consequence of the want of funds, no missionary was employed to preach in these waste places, until February 1820, when the Rev. Stephen W. Burritt was appointed. He immediately entered into the service of the Society. Mr. Burritt itinerated for two weeks on Livingston's Manor, in the County of Columbia and its immediate vicinity. In this region he found an extensive moral waste. Here is a country sufficiently extensive and populous to occupy the time of six or eight faithful ministers, in which there was but one regular minister, who steadily labored with the people. Bibles and tracts were here judiciously and profitably distributed by our missionary. From this part of the country, Mr. Burritt proceeded to the southern part of Dutchess county and the contiguous parts of Putnam county, where Mr. Johnson principally labored the preceding season. Here he faithfully labored for several weeks. Though it is not known that any special outpouring of the Spirit attended the labours of this missionary, yet it is believed they were very useful, and served to prepare the minds of many for future blessings. Whilst in the employ of the Society, Mr. Burritt preached about forty times, attended conference and prayer-meetings, established Sabbath Schools, and performed other useful labor.  
In June 1820, the Rev. Truman Osborne entered into the service of the Society. Including one month in which he was in the employ of the Board of Missions of the General Assembly of the Presbyterian Church, Mr. Osborne labored until the last of October. His time was spent principally in the towns of Beekman, Paulings, and Patterson. During the whole time he held more than eighty religious meetings, and visited more than one hundred and forty families, and some of them several times. In some sections he found a stupidity and irreligion abundant, and continuing to an alarming degree, but in others the case was different. The following extracts from the Report of Mr. Osborne's labors will show that he did not spend his strength for naught.  
"On Friday evening, June 3d, I commenced my labors at Paulings. I preached the 12th Psalm to a small but attentive







[illegible]



## POET'S CORNER.

For the Boston Recorder.  
STANZAS.

And art thou gone, my favorite tree,  
And shall the tear now fall for thee,  
Who last in all my world's train,  
Could not be suffered to remain  
To tell me of my Childhood?

How oft when summer smil'd serene,  
All gemm'd with flowers thy mantle green;  
In reckless, laughing glee I play'd  
With young companions 'neath thy shade;  
Ah happy days of Childhood!

And when thy falling leaves were near,  
And all the scene was sad and drear,  
Thine arms could my fancy please,  
And I could happy feel with these—  
E'er grief had mark'd my Childhood.

With pain I saw thy branches die,  
Each barren limb drew forth a sigh;  
For time had inroads on thee made,  
As well as her lov'd thy shade,  
E'en now as in her Childhood.

Thou oft hast brav'd the tempest wild,  
Like some poor houseless sorrow's child,  
And yet thou didst refuse to bend  
Thy sturdy trunk—but now an end  
Stamps the last joys of Childhood.

Why could not he that laid thee low,  
One solitary boon bestow—  
Spare the last vestige which remains,  
To tell of days which free from pains,  
Wing'd the delights of Childhood.

But fallen oak, I'll mourn thee not,  
Since from this dear, this lonely spot,  
My lingering footsteps soon must haste,  
Amid this wide world's howling waste,  
Far from the scenes of Childhood.

And soon like thee my faded form  
Shall prostrate lie to feed the worm;  
Like thee I've felt the cruel blast—  
But my storms too will soon be past,  
And I shall reach the scene at last,  
Of joys surpassing Childhood.

B—, Dec. 2, 1820. H. J.

## MISCELLANY.

## DISSERTATIONS—No. 11.

For the Recorder.

The grand encouragement of Ministers in their efforts to propagate the Gospel.

The Christian ministry is a Divine Institution. The grand means, by which God renovates the human mind is divine truth, which the ministers of Christ are appointed to inculcate. This is the ground of encouragement in their efforts to propagate the gospel; for the certainty that God will bless his own appointment, is an assurance of their success.

The promise of the Spirit to render the gospel efficacious is another grand encouragement. Men cannot act without a rational prospect of success. And were ministers dependant on the force of moral suasion; were they to compare the difficulties in the way of converting souls with human power, they might well despair of success. But it is the work of the Spirit of God. The sacred historian is careful to inform us of this, in accounting for the signal success of the Apostles. When a great multitude were converted at Antioch, it was because the Lord was with them.—When Lydia believed, it was because the Lord opened her heart.—Paul and Apollos labored, but the Lord must give the increase.—And it is worthy of notice, that the Apostles, though invested with such extensive authority, attributed all their sufficiency to God—they regarded themselves, as mere instruments, through which the Divine agency was exerted. When they considered their own weakness and the deep-rooted depravity of men, they rejoiced in this agency. It was their only encouragement, and it was sufficient to excite them to the greatest exertion. For they knew that human and Divine agency were so connected, that the salvation of the very elect was suspended on their efforts.

There are other special encouragements. When Christ commissioned his disciples to preach the gospel, he promised to send them "the Spirit of truth, who should abide with them forever;" who should enlighten, support, and encourage them in their work. He evidently meant to express the perpetuity of this promise for the encouragement of his ministers in every age; and many a one in seasons of darkness and difficulty has learned its value.

The gospel must triumph—God has promised it. His ministers may therefore persevere with full confidence; knowing that their success shall be proportionate to their efforts. Though the world be enveloped in moral darkness, the Sun of Righteousness shall arise upon all nations.

I must omit the reward which awaits the faithful minister; an encouragement often proposed in the Bible, and one which has a commanding influence on the mind. When the church shall be presented to Christ the pastor shall be there. His joy shall be the joy of his Lord. With what rapture will he then recognize the seals of his ministry? How will he look back on his labors and toils in propagating the gospel by means of which thousands, yet unborn, will be raised to eternal glory!

Never did the church behold such an auspicious day as the present. Never were such efforts of ministers demanded—Never were such encouragements offered. The door to the heaven is opened—the cry for assistance is heard on every side;—and, blessed be God, the Christian church are waking from their slumbers, and fast adopting the sentiment, as a maxim of life; that the world must be converted to Christ.

R.

From the Christian Guardian.

## THE COTTAGE OF CONTENT; OR, A VISIT TO ROBIN AND MARY.

In one of those delightful evenings, when the last rays of the setting sun but faintly tinged the tops of the distant hills, and the whole horizon was serenely calm, I left the precincts of my sequestered home, and extended my walk over the neighboring fields. Beautifully varied were the surrounding prospects. In the distance appeared the waves of the mighty ocean, whose roar but faintly echoed on my ear. The intermediate space was pleasantly di-

vided into hills and vales. Here, ascending an eminence, a wide champaign opened to the view. There, winding with the river's limpid stream, a path-way led to a rural and romantic village. The church spire from among the trees shot up, and seemed to say, "Man, let thy thoughts go heavenward and rise toward thy God." On my right, as I advanced, stood an humble shed; I had named it: The cottage of content. The fragrance of the enclosed garden, at once regaled the sense and cheered the heart. The scented brier lined the hawthorn hedge, and woodbines grew luxuriantly over the walls of the cottage. I approached unnoticed. The window was on a jar. I heard some youthful voice, in a kind of melodious cadence, repeating one of Dr. Watts' Hymns;

"How glorious is our heavenly king,  
Who reigns above the sky;  
How shall a child presume to sing,  
His dreadful majesty?"

The words evidently appeared to express the emotions of a grateful heart. I could not but reflect on the pleasing task (would it were pleasing to all!)

"To rear the tender thought,  
And teach the young idea how to shoot."

How commendable are those who by their labors bring little children unto Jesus, that he may bless them! how praiseworthy the endeavor to take a little child by the hand, and conduct it into the paths of piety! Go on, ye teachers of babes: when the shepherd and bishop of souls shall appear, ye shall be found to have been feeding his lambs, and, with the young ones of the flock, you also shall enter into rich pastures of glory, and recline beside the streams which make glad the city of God.

Awakening from these reflections, I drew nearer the cottage. The sun was now set, and the wearied laborer sought his peaceful home. I was asked of the cottagers to walk in, and, if I pleased, to share with them their humble meal. Economy had spread a frugal yet wholesome board, whilst prayer sanctified the gifts of a gracious Providence. The circumstances of this family were by no means affluent, yet contentment smiled in all their looks. The brows of Robin and Mary were silvered over with age, and their furrowed cheeks bespoke their tarrying here was short. Robin had early impressed on the minds of his children the great importance of a religious life. This, as he observed, was to be their richest patrimony; this the greatest treasure their fond parents had to leave them.

I was gratified with the conversation of the cottagers. Though "alike unknown to fortune and to fame;" yet methought here the great are not envied their greatness, nor could the mightiest monarch upon earth increase the happiness which dwells in the cottage of content. I was pleased to find the sentiments of Robin congenial with my own. We were agreed, that the religion of the Bible was the "pearl of great price," "the one thing needful." Gratitude beamed in the eye of my aged friend, when speaking of our redemption by the incarnation, sufferings, and death of Jesus. His animated countenance gave joy and gladness to my heart when he repeated—

"Author and Guardian of my life,  
Sweet source of light divine,  
And all harmonious names in one,  
My Saviour, thou art mine.

"What grace I owe thee, and what love,  
A boundless, endless store,  
Shall echo through the realms above,  
When time shall be no more."

What a moment was this! Happy man, I thought, thou wilt, as "a good soldier of Jesus Christ," finish thy warfare gloriously. Thou hast not been ashamed of thy Redeemer on earth; nor will he disown thee before the throne of his father in heaven.

The hours had passed with a more than usual swiftness during my stay under Robin's roof. Some years had elapsed since I last visited this contented cot; but still it was the abode of some, but "a little lower than the angels." The offspring of Robin and Mary were also habituated to reverence the name of God, to remember the Sabbath, and regularly to attend where prayer was wont to be made; and now their parents saw them with satisfaction pursuing the ways of pleasantness & the paths of peace. Happy parents! happy children! Would that others would "go and do likewise!"

But to return to our narrative. Family prayer was proposed. The stranger was requested to join in the devotions of the evening; of course I consented. The youngest son observed a look which said "Bring the Bible." The book was accordingly brought: tarnished were its covers—its better days were gone. Ah! how unlike the Bibles of many calling themselves Christians! This was daily used. Theirs, alas! remain untouched for years, or only handled to display their outward adorning and their pictured beauties. Not so was Robin's. Here could he say,

Here are my choicest treasures hid;  
Here my best comfort lies;  
Here my desires are satisfied,  
And hence my hopes arise.

The chapters selected for perusal were Genesis, xlii. and Matt. xvi. To these portions of the sacred volume, prayer succeeded: and did ever the obligations of a faithful soul come up acceptably to God, it was then. Simple yet comprehensive were Robin's requests, and unfeigned his praises for "the great things done for our souls." If it is possible to foretaste the happiness of heaven, it is in such seasons when two or three are met together in the name of Jesus. Then do we rise superior to the world—the light of the divine countenance beams upon us, and ours is the hope blooming with immortality. I was then in the cottage of content. O that the poor of Britain were individually rich in faith—rich in the possession of vital and experimental religion! Then

would cease the murmurs of discontent, nor should we hear so much complaining in our streets. Then however poor and forgotten we might be among men, yet being the servants of the Most High, and believers in Jesus, all should be well for us. He who was once a "man of sorrows and acquainted with grief," now reigns "the Prince of peace." Though exalted far above all principality and power, he is graciously regardful of the mourner's sigh, and always ready to succour the poor destitute. Wherefore, let the reader of these pages "trust and not be afraid." Visit, my fellow pilgrim in this vale of mortality, visit in idea the Cottage of Content, and know that "godliness with contentment is great gain."

The services of the evening were concluded with a hymn. Beautifully appropriate were the two last stanzas:

Jesus sought me when a stranger,  
Wand'ring from the fold of God;  
And, to rescue me from danger,  
Interpos'd his precious blood.  
O to grace how great a debtor  
Daily I'm constrain'd to be!  
Let that grace now like a fetter,  
Bind my willing heart to thee.

I rose to depart, wishing Robin and his family farewell, and left them with the promise of another visit. In retracing my steps, I had abundant food for meditation. I felt persuaded that contentment is the chief mean of happiness, and religion the only source of genuine pleasure. And however the simple annals of the poor are slighted and traduced by many, I was pleased with the perusal of them, and had seen that precept of the Gospel resolved to practice, "Learn, in whatever state you are, therewith to be content."

Cambridge, Nov. 8, 1819

For the Boston Recorder.

## GOOD DESIGN EXECUTED.

The present period, in a peculiar sense, demands benevolent exertions to spread the gospel. This is evident from the motives it exhibits; but especially from the extensive moral desolation which prevails in the world, and the liberal examples of the pious. It is a period when we have reason to expect, that every person, whose heart is warmed and expanded with the love of Christ, will devise liberal things, and at least endeavor to execute liberal purposes. Hoping that he is actuated by a spirit of Christian liberality, the author of these remarks has presented to the American Board for Foreign Missions \$30,00, as the Treasurer will certify.

It may be expedient to mention the manner in which he obtained this money, hoping that much in a similar way may be added to the treasury of the Lord. He was solicited to take charge of a school during two months of the past winter, which, he, at first, felt disposed to decline from an impression that it would interfere too much with his pastoral duties. But from further consideration, he thought his necessity would justify his acceptance of the proposal. With this view he entered the school; but not without some remembrance of conscience, which he continued to feel, till he concluded to devote the avails of his instruction to charitable purposes. From the experiment he has made, he is induced to believe that many of the clergy might devote annually a small portion of their time to the instruction of schools, without any serious inconvenience; & thus enrich the treasury of the Lord. Were one thousand to devote themselves to the employment during a few months in a year, the annual income might be \$40 or 50,000. This would probably defray the expenses of 500 pious students; or support 100 missionaries; or purchase 50 or 60,000 bibles. Should 3000 clergymen add 50 dollars annually to the treasury of the Lord, it would amount in 10 years to \$1,500,000, the interest of which would support 900 students allowing to each \$100 per annum. Or it would comfortably support 200 missionaries. But not to establish a fund, the appropriation of this annual income, viz. \$150,000 would support 1500 students; or 400 missionaries. Let this sum be appropriated annually for 10 years to the education of pious youth, and, allowing five years to be the time of study, 3000 would be qualified to preach the gospel; which is nearly equal to the whole number of regularly educated clergymen in the United States. Considering the amount of good which may be done by this combination of exertions, who will hesitate or wish to be excused? This is a method of raising money which diminishes no person's property. All that is necessary is a little more self denial and exertion on the part of the clergy. The attention of many, no doubt, is occupied wholly with duties of higher importance. But it is believed that many others, by the avails of literary instruction might do much to aid the cause of charity without any serious inconvenience. Will any who feel the Spirit of Christ hesitate to endure this trifling inconvenience to promote the glory of his kingdom who suffered so much to redeem a guilty race? It is believed that many other advantages besides those already enumerated, would result from the adoption of this plan. Should the clergy adopt it, their benevolent example would have a powerful influence. Were Christian communities to see their Pastor engaged in the duties of literary instruction, in addition to their other avocations, with no other view than to promote the purposes of Christian benevolence, it is not unreasonable to suppose it would produce a more powerful effect, than all the eloquent appeals they deliver from the pulpit. No minister of the meek and lowly Jesus will regard the employment degrading. Were this plan to be generally adopted, instead of degrading the clergy, it would exalt the employment. None can esteem it mean, who duly appreciate the importance of a pious education. The lambs of Christ's flock are important objects of a Pastor's care, and a school furnishes, perhaps the most favorable opportunity to win their confidence and affections. It may be objected that the numerous parochial duties of the clergy render it inexpedient, if not impracticable to instruct schools. That some must attend to duties of paramount obligation is unquestionable; but still it is believed there are many who cannot make this plea. Who would think it impracticable to instruct a school and still attend to his other duties, if it was the only way to answer the imperious demands of necessity? And are these demands to be brought in competition with the claims of millions who are perishing in a state of heathenish ignorance? Are they to be brought in competition with the extension and prosperity of that kingdom which we are taught to pray may come? Look first the kingdom of God and his righteousness. If it was right for St. Paul to labor with his hands to supply his necessities, can it be wrong for ministers of the gospel to instruct schools for the spiritual benefit of the heathen? It is not improbable that many would be prompted by their example to devote a portion of their time to productive labor for the service of God. There are in the United States probably not less than ten million inhabitants. Should one in fifty of this vast multitude pay ten cents a week, the amount would be \$1,000,000 which added to the \$150,000 before mentioned would be \$1,150,000, sufficient to support 11,000 students; or 2,300 missionaries. Let this sum be augmented annually in arithmetical progression for 5 years, and

the simple interest would be \$207,000. We see therefore what an immense fund may be raised by a proper union of exertions. Let ministers of the gospel, in addition to their prayers and sermons to excite a spirit of liberality, exhibit the example above mentioned, and it is believed it may have a powerful influence.

## SABBATH SCHOOL ANECDOTE.

A little girl who lived in a state of extreme poverty, was asked by her teacher, which she should prefer, if she might have her choice, either to continue to be poor and enjoy the privileges of the Sabbath School; or, to be rich and to be deprived of them—she replied, "I would much rather be poor as I am." Her teacher observed, "but if you were possessed of riches they would procure you many comforts of which poverty deprives you." The child immediately replied, "but they are not the riches which will save my soul." This little girl has become the instructor of her mother, who cannot read, & she expresses her hope, that her mother will soon enjoy the same pleasure which she feels, in being able to read the Bible. Reg. Intcl.

## AGRICULTURE.

## Fifth Official Report of the Massachusetts Agricultural Society.

The Committee appointed to consider the claims for Premiums on Agricultural Experiments, report:

That Mr. Solomon Warner, of Northampton, in the county of Hampshire, is entitled to the Society's premium of thirty dollars, for a crop of Winter wheat, being 32 bushels and two quarts, raised on one acre of land.

That the Hon. Jonathan Hume, of Boston, in the county of Suffolk, is entitled to the Society's premium of 30 dollars, for a crop of Indian Corn, being 222 1-2 bushels, measured in the ears, equal to 111 bushels and one peck of shelled corn, raised on one acre of his farm in Newton, in the county of Middlesex.

That the Hon. Oliver Fisk, of Worcester, in the county of Worcester, is entitled to the Society's premium of 30 dollars, for the most satisfactory experiment to ascertain the best mode of raising Indian Corn in Hills, or in Rows. It will be seen by the certificates accompanying the report, that from one half of an acre of land planted in rows, the produce was 28 1-2 double bushels of corn in the ears; the same quantity of land, planted in hills, produced only 23 1-2 double bushels—the entire produce of the acre being equal to 52 bushels of shelled corn.

That Payson Williams, Esq. of Fitchburg, in the county of Worcester, is entitled to the Society's premium of 20 dollars, for a crop of Potatoes, being 614 bushels, raised on one acre of land.

That John Prince, Esq. of Roxbury, in the county of Norfolk, is entitled to the Society's premium of \$20, for a crop of Mangel Wurtzel, being 670 1-2 bushels, raised on one acre of land. That Mr. Francis Winslow, of Brighton, in the county of Middlesex, is entitled to the Society's premium of 20 dollars, for a crop of Cabbages, being 32 tons and 200 cwt. raised on one acre of land.

That Mr. Ebenezer Thrasher, of Salem, in the county of Essex is entitled to the Society's premium of 20 dollars for a crop of Carrots, weighing, exclusive of their tops, 21 tons, 4 1-2 cwt. equal to 444 bushels, of 52 lbs. each, raised on one acre of land. And the said Ebenezer Thrasher is also entitled to the premium of 20 dollars, for a crop of Beets, being 323 bbls. weighing, exclusive of their tops, 19 tons 1511 lbs. equal to 790 bushels, of 56 lbs. each, raised on the same quantity of land.

The Hon. Samuel Dana, of Groton, in the county of Middlesex, as competitor for the premium offered by the Trustees for the best crop of common Turnips; Mr. Asa Stebbins, Jr. of Deerfield, in the county of Franklin; Mr. Nathaniel S. Bennett, of Framingham, in the County of Middlesex; and Mr. J. S. Low, of Andover, in the county of Essex, for the best crop of Indian Corn; severally caused their names to be entered, but did not furnish the committee with the evidence prescribed by the rules of the Trustees.

No claims for premiums were exhibited to the Committee for introducing a grass superior to any now cultivated in this state—for turning in green crops as a manure, and proving its utility and cheapness over any other manure—not for proving by actual experiment, the best season and mode of laying lands down to grass, whether Spring, Summer, or Fall seeding be preferable, and with or without grain, or different soils.

The Committee are much gratified in having in their power to state to the Board the following information, which has been communicated to them from the most unquestionable sources, to wit: That Mr. Harvey Stone, raised the last season, on one acre of the farm of Gorman Parsons, Esq. in Brighton, 22 1-2 bushels of Spring Wheat. Ezekiel Hersey Derby, Esq. of Salem, raised on three quarters of an acre, 720 bushels of Carrots, exclusive of their tops, which were estimated by competent judges to weigh five tons. Mr. Gardiner Whiting, of Charlestown, raised on one acre of land, on Bunker Hill, 48 bushels and 4 quarts of Rye. Mr. Aaron Capin, of Dorchester, raised on four acres, three quarters and twenty-six rods, 14 tons and 1600 weight of hay, equal to about 3 tons to the acre; leaving on the same land Grass sufficient in the opinion of several respectable Farmers to make 2 tons of Hay, which could not be mowed on account of its being badly lodged. Mr. Dennis Stebbins of Deerfield, raised 513 bushels of Potatoes on one acre of land. And Mr. Tristram Little, of Newbury raised on five eighths of an acre, 420 bushels of common Turnips.

THOMAS L. WINTHROP, Chairman.

Boston, Dec. 21, 1820.

## A Valuable Family Book.

HENRY WHIPPLE, Salem, has just published, *Prayers for the use of Families, as the Domestic Minister's Assistant.* By WILLIAM JAY, Author of Sermons, Discourses, &c.

"The principal part of family religion is prayer, every morning and evening, and reading some portion of Scripture; and this is so necessary to keep alive a sense of God and Religion in the minds of men, that where it is neglected, I do not see, how any family can, in reason, be esteemed a family of Christians, or indeed, have any religion at all."—Archbishop Tillotson.

From the second English edition—with an Appendix, containing a number of Select and Original Prayers.

This volume contains—Short Family Prayers for every morning and evening for five weeks—Prayers for Select Occasions—Short Devotions to be used occasionally—Petitions for particular occasions—Thanksgiving—Pious addresses for particular events—Select and Original Prayers, and Prayers at Table.—Price bound, \$1—\$10 per doz.—For sale by Henry Whipple, Salem; Richardson & Lord, S. T. Armstrong, and R. P. & C. Williams, Boston, and C. Whipple, Newburyport. Jan. 1.

## Theological Bookstore in Portland.

WILLIAM HYDE, at his Bookstore, No. 3, Messer's Row, Middle-street, Portland, has for sale, a valuable collection of Books in the various departments of Literature. His collection of Religious Books, is particularly choice and extensive; comprising the works of Newton, Edwards, Scott, Doddridge, Herry, Flavel, Dwight Owen, G. Campbell, Back, Brown, Bunyan, More, &c. &c. Among the late publications are President Abbot's Address—Life of Rev. Samuel J. Mills—Life of Rev. Henry Martyn, & several smaller works.—A great variety of Children's Books of a moral and religious character.

## NEW YEARS GIFTS.

FOR Sale by CUMMINGS & HILLIARD, at the Bookstore, No. 7, Cornhill Square, Boston, for The History of the Reformation, being an Abridgement of Burnet's History of the Reformation of the Church of England; together with sketches of the lives of Luther, Calvin, and Zuinglius, three celebrated reformers of the Continent. The whole prepared by the Rev. BENJAMIN LEE, rector of the parish of St. Andrew, York.

The sufferings of the first Reformers from pery are almost incredible. Many were at the stake for the sake of their religion; some for reading their Bible, some for going to meetings for learning their children the Creed, Lord's Prayer, and the Ten Commandments. A view of these things is calculated to make us, of the present day, more grateful for the privilege we possess of worshipping God according to our consciences. The noble courage of the martyrs, proves too, the power of religion in supporting the soul under the severest trials. Burnet's History is, in itself, a most interesting account of those great events that happened during the reigns of King Henry, King Edward, Queen Mary, and Queen Elizabeth, but it is so large that very few persons can peruse it. This work contains all that is important on the subject of the Reformation, showing its first rise and its progress to final settlement; and giving the lives and deaths of those distinguished men who sealed their belief in their blood.

## RECOMMENDATION.

Having been favored with the perusal of an Abridgement of the History of the Reformation prepared for publication by Rev. B. Allen, I am pleased to comply with his request, in giving my humble recommendation. It contains a history of all the important facts as narrated by Burnet; and, to those who have not the time or means for consulting that writer, must prove interesting and valuable. There being a considerable class of persons under these circumstances, such a work has been wanted, and I think present one will be highly acceptable, as tending to meet the existing exigency.

WILLIAM H. WILKINSON.

Alexandria, October 30th, 1820.  
1. The work will contain about two hundred and fifty pages 12mo. and be well printed on good paper and well bound.

11. The price to subscribers will be One Dollar, payable on delivery of the volume. Jan. 1

## New Books for Children and Young Persons.

CUMMINGS & HILLIARD, at the Bookstore, No. 7, Cornhill Square, have lately published and for sale, *Filial Affection, or the Cyprian's Grand-daughter*, by the Author of the *Factory Girl*, 62 cts; *Little Lucy, or the Catechism Child reformed*, 8 cts; *The Pleasures of Religion*, in Letters from Joseph Felton to his Son, 25 cts; *History of Theophilus & Sophia*, by the Author of *Little Henry and his Sister*, 12 cts; *The Poole Little Children*, 6 cts; *Prayers for Young Minds*, 37 cts; *Hedge of Thorns*, the Author of *Little Henry and his Sister*, 12 cts. C. Cummings and Hilliard have a large extensive collection of Juvenile Books, suitable for Sunday Schools, or other purposes; which, together with their stock in general are at reduced prices. They have a large assortment of books in elegant binding, English and American. Also, Stationary of the first quality. Jan. 1

## NEW BOOK.

CONVERSATIONS on Infant Baptism, some popular objections against the Church of the United Kingdom, by C. JERAM, A. Vicar of Cobham, Surrey. London: Printed and Republished by R. P. & C. WILLIAMS, 2, Cornhill Square, and for sale by them; J. Moore, Concord, N. H.; S. Butler, Northampton; J. Babcock, New Haven; H. Whipple, Salem; C. Whipple, Newburyport; J. W. Loring, Portsmouth; Jos. Johnson, Portland; J. Johnson, Providence; Social Library, Reading; Webb, Weymouth; Jotham Tidden, Newfield; C. Cobb, Hanson.

"The author has only to add, that nothing further from his intention, than to make a book which should do more for the establishment of the Church. His wish is to confine himself to the plain Christian, and to furnish the plain Christian, with such arguments, in support of the rites and practice of the Church, to which he belongs, as will fortify his mind against the objections, which frequently have urged against them."—Price 50 cents stitched—62 1-2 cents bound in 75 cents sheep. Those stitched may be forwarded by mail, at a trifling expense. A liberal allowance for distribution. \*Of Infant Baptism.

Improvement of the Mind with Questions. JAMES LORING, has just Published and for Sale at his Book-Store, No. 2, Cornhill, 50 cents half bound and 63 cents in sheep lettered:—

The Improvement of the Mind. By WATTS, D. D. to which are added, Questions adapted to the Work; for the use of School Academies.

Dr. Johnson's Recommendation. "Few books have been perused by me with greater pleasure than Dr. Watts' *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of Understanding*; but they are so expanded, amplified by Watts, as to confer on him the rank of a work in the highest degree useful and interesting. Whoever has the care of instructing youth may be charged with deficiency in judgment if this book is not recommended."—Dr. Johnson's *Life of Dr. Watts*.

The above volume contains the whole of the First Part of Dr. Watts' *Improvement of the Mind*. This is believed to be sufficiently complete in itself without the Second Part, and particularly suited to the capacities of the Young Persons. Both Parts might render the Work expensive for many scholars, and thus defeat the whole. As this First Part was originally published in a separate volume, it is plain the excellent Author did not consider it as being an indispensable connexion with the Second. Also—Mason's *Treatise on Self-Knowledge*, with Questions adapted to the work, for use of Schools and Academies; Doddridge's *Use of Religion in the soul*, with William Jones, now first added—Florian's *William Tell*, Switzerland Delivered, with a frontispiece, Guilielmi's *Travels*, by Dean Swift, containing five illustrative cuts.

First Catechism for Children, containing many Things necessary to be known at an age. By Rev. David Blair.

In the Press, Edwards on the Affections, by Ellery. From the London edition, which will be added an Index of Subjects, and a Table of Orthography, by way of Questions and Answer.

## COTTON BED QUILTS.

Much Cheaper and Better than Blankets. BUNSTED & SON, No. 88 Cornhill, have a number of these Bed Quilts, of any size in this town, & at the lowest price. Also—Cotton Wadding for Quilts. Dec.